

THE AGITATOR

A SEMI-MONTHLY ADVOCATE OF THE MODERN SCHOOL, INDUSTRIAL UNIONISM, INDIVIDUAL FREEDOM

VOL. 1,

HOME, [LAKEBAY P. O.] WASH., SEP. 1, 1911.

NO. 20.

THE PASSING SHOW.

ARREST OF THE EDITOR.

"Congress shall make no law abridging the freedom of speech or of the press."—United States Constitution.

"Every person may freely speak, write and publish on every subject, being responsible for the abuse of that right."—Constitution, State of Washington.

On Wednesday, August 23d, I was arrested by a deputy sheriff on a warrant charging me with "publishing matter tending to create disrespect for the law.

Read that quotation again, men of America, and answer me this: How far are we removed from Russian despotism, from the arbitrary rule of the Czar, whose word must not be questioned aloud?

In the manner of my arrest the prosecuting attorney's office made a pretty little grandstand play that will rebound to our mutual benefit, for I am sure I needed the advertising as badly as they.

Instead of sending a man out on the regular boat, they sent a launch in the dark to nab the desperado ere he eluded their clutches. For, they explained to the newspapers, for the benefit of the timid citizens and voters, he had gotten word of their intentions and was preparing to skip the country.

The astute prosecutors evidently forgot, in giving out the interview, that they had notified me three weeks ago, in the newspapers, of their proposed coupe. If they regarded me such a desperate criminal and cowardly agitator, why did they rush into print?

The answer is obvious. We needed the advertising, and the county could well afford to furnish a special launch for the purpose.

Nothing is more absurd than that I would leave my family and home, friends and work on the threat of prosecution for my writings in The Agitator. Every radical editor is subject to such prosecution, for the powers that be are very sensitive to criticism, and will endeavor on every opportunity to throttle the voice of truth. And where the opportunity does not exist, it will create one. The laws have been strained to fit, and where they will not strain they are made to order.

The article entitled "The Nude and the Prudes," which appeared in No. 16 of The Agitator, is the one cited as constituting the alleged offense against the laws of the State of Washington.

If the capitalist class could smother the voice of criticism, it would be secure for a long time in its position on the back of labor.

It dare not meet us on the open field, voice to voice, pen to pen. For the workers it has no voice but the voice of musketry, no pen but the bull pen. But the voice of labor will not be silenced.

They may jail the agitators, but agitators will rise to take their places, ten where there was one.

They may crush this little paper, they may send me to jail. What of it? Will that impede the onward march of the awakened workers towards their goal of industrial freedom?

I am but a drop in the ocean of progress

that is sweeping on, with ever increasing force, to the emancipation of the working class.

To show the spirit of which I speak I will mention the fact that I have received already several offers of assistance from able hands in getting out The Agitator should I be sentenced to a term of imprisonment.

It is the paper that is in the way. What am I, separated from The Agitator?

The Agitator is an organization. It is a union of brains, and that is the most dangerous form of organization in the present stage of social evolution.

This will not always be so. The union of hands and brains together will eventually rejuvenate the world. But today the free press is the most vital element in the education and organization of the working class. It is our medium of thought exchange, and we cannot grow without it.

The capitalists know well the power of the press. With so much importance do they regard it that there is not a paper in the country that dare tell the truth where the truth conflicts with the interests of capital.

Another instance of the splendid spirit of solidarity—the spirit that is going to unite the working class in one organization the world over—was shown by the big protest meeting held by the I. W. W. without previous notice, on the first day of my arrest.

On Sunday evening, the day after my release on \$1,000 bail, I addressed a big meeting in the I. W. W. Hall on the subject of "Militaryism," where the hearty support of the members was pledged in this struggle for a free press.

If our writers and speakers cannot criticize decisions of the courts and point out the absurdities on the statute books without being imprisoned, all progress must come to a standstill, for it is only as the mistakes of the past are discovered and remedied that progress is made.

But those who benefit by the system are very well satisfied to let it stand as it is: A system that keeps them in power and idleness and luxury, undreamt of by even the kings of the past, is quite good enough for the landlords, and the lords of commerce, and the lords of the law, and the lords of the fourteen-inch guns, and the lords of the sky who anoint the other lords and declare them the necessary fulfillment of the will of the divine lord on high.

Labor Day.

What is this Labor Day of which we hear so much? What is it all about?

Labor, the great giant that moveth mountains. Labor, whose myriad hands createth all the wealth of the world, resteth for a day; and the lords of the law say, "We anoint this day 'legal,' and it shall be called labor day."

Labor day in the United States has always been a mild affair, given over to parading and picnics. This show of numbers certainly had its effect on the public, but the day could be put to a far better purpose, and it is not yet too late to introduce a change.

Consider the following suggestion as a possible use to which Labor day might profitably

be put:

Resolved, That on Labor day of each year conferences shall be held in different sections of the United States and Canada, no delegate to which shall be a paid official of any union taking part, said conferences to discuss the following, among other subjects:

1st. Shall the workers take the control of the fields, factories and commerce from the hands of the capitalist class, as a necessary means of relief from industrial war, poverty and plutocracy?

2d. Is the general strike the best means to that end?

3d. Is industrial unionism the best means for inaugurating a general strike?

4th. Shall all the trade unions be amalgamated into an Industrial Union?

After the second series of conferences there might be a central conference for the purpose of taking action on the recommendations of the sectional conferences.

Some such radical action as this must take place within the near future.

This seems the most practical, for the reason that the locals of any one state or section could initiate the move without the consent of the international unions or the approval of the international officers.

There are less than a billion and a half people in the world. Of these a billion one hundred million are outside of "Christian" countries. Less than five per cent of the working men of England and America attend church. Of the ninety million people in this country only thirty-two million claim to be church members.

JAY FOX.

A FREE SPEECH FIGHT.

Another attack has been made upon the voice of Freedom.

The arrest of Editor Jay Fox, of The Agitator, for an alleged violation of the law of the State of Washington, is the latest attempt to throttle free speech and a free press in this country.

The Agitator is in danger of being suppressed and its editor is liable to a long term in jail. We must not let him go without proper defense. So the radicals of Pierce county, Washington, have organized a Free Speech League, and issue this call for financial assistance.

Editor Fox is charged with "publishing matter tending to encourage disrespect for the law and the courts," and has been released on \$1,000 bonds, pending trial.

We need not remind the radical element of the country of the importance of fighting this issue tooth and nail.

This is every man's fight. The right to speak and print must be maintained at all hazards.

Today it is The Agitator. Tomorrow it will be some other paper. One by one they will silence our free press, unless we unite for defense.

Send all donations for this defense to Nathan Levin, Home, Lakebay, Wash., secretary of the Pierce County Free Speech League.

Exchanges Please Copy.

THE AGITATOR

Issued twice a month, on the first and fifteenth, by THE AGITATOR Publishing Association from its printing office in Home, Wash.

Entered at the postoffice at Lakebay, Wash., as Second Class Matter

Subscription, One Dollar a Year.

Two copies to one address \$1.50.

Address all communications and make all money orders payable to THE AGITATOR, Lakebay, Wash.

Articles for publication should be written LEGIBLY on one side of the paper only.

THE AGITATOR does not bear the union stamp because it is not printed for profit. But it is union, every letter of it. It is printed and published by unionists and their friends for the economic and political education of themselves and their fellow toilers. Much of the labor is given free. On the whole it is a work of love—the love of the idea, of a world fit for the free.

Easier were it to hurl the rooted mountain from its base than force the yoke of slavery on men determined to be free.

—Southey.

The Bonehead.

We occasionally meet with a rare animal in North America, so closely resembling man in appearance and actions as to be easily mistaken for human. This is the Bonehead.

Some good specimens have been observed in their natural haunts, the wilds of Canada. The chief attribute of the Bonehead is its facility to imitate man, this makes it almost impossible to detect the animal when mingling with people. It has been found that the Bonehead has been known to talk for hours before an audience, without saying anything. It loves to pose and to receive applause, to gain which, the animal will imitate successfully an ape in girations or a donkey in sublime wisdom,—usually the latter. For a time the idea prevailed that this biological freak was endowed with intelligence. This has never been confirmed by fact.

The skull of this vertebrate is an absolute solid, composed of an inferior grade of bone, useless for merchantile purposes. Hence, the name, Bonehead.

Some theorists claim that since the brain always is to be found at the end of the spinal column in the vertebrates, the brain of the Bonehead not being present at the upper end, it must of necessity be at the lower. This point is yet to be settled. The curious animal has an inherent desire to save the working class by uniting it with Boneheads and any old thing that comes along, in an effort to eliminate the class struggle which it claims to be in the ballot box. The method of procedure is to get every one to begin pushing ballots into a box. When the ballot box has thus been crammed, there remains no room for any kind of a struggle—hence, the class struggle ceases. Another peculiarity of the Bonehead, is its argument that the interest of the workers is not identical as a class. This supposedly proves the necessity of slaves and masters joining hands and storming the inoffensive ballot box. To even hint respectfully the possibility of a class struggle on the industrial field is to bring a storm of derision from the side of the mammal. The Bonehead readily agrees with the bosses that industrial action is undesirable and strikes no good. It advocates “civilized” methods laid down by the master class, its laws and rules of procedure. With this end in view the employers must be assisted. While the workers are on strike, the Bonehead loyally throws cold water on the heroic efforts of the workers seeking to discourage them.

It has been rumored that the capitalists take

kindly to the Bonehead, assisting it in gaining property or showering it with stocks and bonds. Like the bosses, the Bonehead shows great animosity towards the I. W. W., often eclipsing even the capitalist in vehement declamation. So much is this creature blinded with prejudice and its desire to stop industrial agitation that it imagines every person asking a question to come from the awful I. W. W. It often shouts: “Workers of the world unite, you have nothing to lose but your brains.” Nothing riles the temper of the Bonehead so quickly as to differ from it on a point of tactics or method of organization. Under such conditions it becomes roused to a frenzied fury, heaping a tirade of violent abuse on all whom it differs. It is then that the Bonehead resembles a violently demented human, only it shows less sense.

The finest specimens of the Bonehead have been observed in British Columbia. Mighty efforts have been made to secure a living specimen for a zoological exhibit, but so far all attempts have been unsuccessful. The reason, no doubt, lies in the crude methods used in the attempted captures, the animal resents, being treated other than as a human being which it imitates. Unfortunately the specie is rapidly nearing extinction.

A daring explorer swears never to leave the haunts of the Bonehead without bringing back at least one solid skull for the museum for zoological freaks.

JOS. S. BISCAV.

NON-RESISTANCE VS. PASSIVE RESISTANCE.

There is a great difference between the terms non-resistance and passive resistance. The former is a physical impossibility, as life in itself is nothing else but friction and, therefore, invasive and resistant. The latter the most practical, the most sublime, means of action in self-defense as well as in converting an enemy into a friend.

Non-resistance is stagnation and death, a burden to everyone who comes in contact with it and, therefore, it accomplishes nothing by its stupor. A stone, though resistant in reality by its natural weight and solidity, is non-resistant in character. You may move it from one place to another, or grind it into dust at your will, it will not protest or complain. It is non-resistant, and, therefore, stones ARE removed or ground to dust whenever they are in the way.

Stoics like the Russian peasants were flogged to death by the Russian officials and masters at their pleasure, and the submission of the peasants did not help one iota toward their emancipation. The world has always favored the stronger fellow, idealizing him as a hero, and will always despise the weakling, condemning him as a coward; and, therefore, if non-resistance is compared with resistance I would conclude that the latter is more practical and more advisable, as non-resistance accomplishes absolutely nothing, where resistance might bring sympathy and success in the future.

But passive resistance is of a different nature. It means you could resist successfully if you wanted to, but you are passive, you refrain from doing so. An act like this turns the tables. The one who strikes becomes the coward and, therefore, condemned; and the one who apparently submits becomes the hero

and consequently is idealized. The act of passive resistance is based upon a sociological truth, namely, that violence begets violence and love and kindness begets love and kindness, especially in cases where the abused is the stronger physically.

The one who struck while in fury expects to be dealt with according to what he deserves, but finds his opponent passive, strong and big in character ready with the other cheek for another blow. The effect is marvelous. It disarms the violently angry man and sets him thinking at once, “Why does he not fight? Why does he not crush me? He could do it if he wanted to. What happened? I can not strike again a man who does not fight and is willing to be hurt again and again for some purpose.”

In fact, he becomes alarmed and is afraid of the something which is hidden from him and which he does not understand, and the law of self-preservation compels him to change his tactics, namely, to stop fighting and to find out what happened; and he will ask the question, “Why don’t you fight?” and the answer which awaits him is: “Because I do not believe that might is right. Even if you could knock me down, you could not convince me by such means that I am wrong. If I would believe that might is right I could crush you because I am the stronger; but I do not believe in it. I think I am right, but if you can convince me by logical arguments and facts that I am wrong, I will change my mind and will give up my former opinion.”

This answer acts like magic. It convinces the former violent man of the truthfulness and sincerity of his opponent. It is effective and begets justice and sincerity of purpose, and he realizes for the first time in his life that strength does not always consist in brutal force, but in strength of character. Brutal force subdues for the time only, but does not convince or convert and the enemy remains the same as before, ready to take revenge and to strike at an opportune time in the future. But when disarmed by passive resistance it converts and convinces. It turns the former enemy into a trusty friend and that is the philosophy of the great anarchist, “Christ,” who tells you, “Resist not evil and the evil man.”

Not stone-like, but in an effective way you must act and teach in your submissiveness. “Ye have heard that it had been said, an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek turn to him the other also” (Matt. 6:38). “And if any man will sue thee at the law and take away thy coat, let him have thy cloak also (Matt. 6:39). “And whosoever shall compel thee to go a mile, go with him twain” (Matt. 6:40).

All these teachings are not blind, impossible, stubborn non-resistance, but the greatest convince and most effective of all resistance, called “passive resistance.”

R. G.

Glorious Liberty

Liberty! Glorious word! Meaning not merely the absence of the grosser oppressions of kings and aristocrats, but the full freedom of personal manhood—the right to use and develop and enjoy all the manifold faculties, powers, qualities and opportunities so bountifully bestowed on man.—John Swinton.

LIBERTY

What do they know of Liberty
Who rise in wrath and then agree
To settle down under the rule
Of a foolish crowd in place of one fool?

And what do they know, altho they rise,
And make the foolish crowd grow wise?
If all were wise excepting one,
Their law would break the poor man down.

And what of liberty could he know,
Or they who treated the one man so?
And if any man say "There is no fool,"
Himself is exception to his rule.

The fool who sits in the justice-seat
Oppresses the wise man at his feet.
The wise man sitting in the fool's place
Makes the fool laugh at wisdom's disgrace.

If you bow down to a fool-made law,
You are worshipping a blind jackdaw;
If you make a law of the words of a sage,
You are putting the bird in an iron cage.

Find a man who's just like me,
And I'll live under the same law as he.
But if he says one where I say two
It is evident that the law won't do.

When these things are understood
We shall do the things no man could;
Religion will be the thot of each,
And Art not at all what artists teach,
And Science everything worth knowing.
And this is the way the world is going.

K. W.

THE NATURAL HISTORY OF MILITARISM.

III

"Would you do away with all external authority, all order? Do you wish to destroy society and have us relapse into barbarism? Do you think that we can get along without some guiding principle?" are the usual questions.

(1) Yes—away with all external authority. Individual sovereignty first, last and all the time. Order is the daughter of liberty—once we have liberty, order naturally follows. (2) No—society has nothing to do with government. It existed before the state was born and will continue to exist after the state is dead. Social life is necessary to the highly developed type of individual. (3) No—we can get along much better with a guiding principle.

There have been various guiding principles suggested. One of the best by a Chinaman named Confucius; it's very simple: "Do not unto others that which you would not that they should not do unto you." There was also a Jewish carpenter and tramp of the first water, Christ. He enunciated the same principle except that he made it positive instead of negative. But we get the clearest definition from a latter day Englishman, Herbert Spencer. He was one of those incorrigible thinkers, who had a habit of reasoning from cause to effect. He summed the whole thing up somewhat like this:

"Man is a land animal and, therefore, must depend upon the land for his continued existence; and for his individual growth and development he needs the greatest possible amount of elbow room, but as the total amount of land is a limited quantity and since two bodies can not occupy the same space at the same time, some guiding principle must be agreed upon, so that the fullest possible amount of freedom may be guaranteed to each individual." So he formulated the principle of equal liberty, namely, that each person may claim for himself the fullest amount of freedom compatible with the equal freedom of every other person. That is a guiding principle par excellence.

Let us lay this principle down as a law of

social life and we have the basis for a social system, which, while not perfect, comes as near to perfection as anything that has ever been thought of.

The world is entering upon an industrial era, what need have we for militarism? The various nations live side by side and should have no cause for quarrel. In the natural order of things they would be producing all they need for themselves and might engage in international commerce, exchanging commodities of which they have a surplus for those which they cannot produce.

This spells industrialism and peace, but as yet it is only in the making. But the heralds of the coming dawn are already blowing their trumpets. The workers, the producers are slowly becoming conscious of the fact that the ruling clique, through the government, is robbing them of the greater part of the product of their toil. Since, therefore, they cannot buy back the full value of this product, the surplus remains in the hands of the "International Brotherhood of Thieves," but it must be disposed of somewhere, or the combination won't work. This sometimes happens when the workers of the world have produced more than can be disposed of in the "foreign market," and the latter become glutted, resulting in general stagnation in the fields of commerce.

The mills, mines and factories shut down and the worker is up against it, but has plenty of food—for thought. Of course, the I. B. T. doesn't like to see the worker idle, for he might actually get to thinking, and that's bad for the I. B. T. So, when a severe industrial panic is impending, they will do all in their power to nip it in the bud, by arranging for a war. That loosens things up generally, and best of all, it arouses the patriotism of Mr. Worker, which blinds him for the time being to the real cause of his unhappy condition.

It would be a waste of time to criticize the I. B. T. for their courses of procedure; it is the only means they have of maintaining their supremacy; it is the instinct of self-preservation that impels them to do as they do. The only reason for the maintenance of armies and navies in this age is for the protection and defense of the I. B. T.—that and that alone.

When the worker has learned this, his self-interest will demand that he refuse to support and fight for that most diabolical alliance, which robs him and sucks his life's blood. When he has learned this lesson the I. B. T. will fall of its own weight, for while its interests are diametrically opposed to the interests of the industrial commonwealth, it is nevertheless dependent upon the workers of the world for its support. When the industrial type has come into the fullness of being, the militant type will vanish.

B.

TAINTED MENTAL FOOD.

For some years part of my work was to select Sunday School libraries, and quite often complaints would reach me from customers to whom these selected libraries were sent that such and such a book had been thrown out by their reading committee because dancing was mentioned and not condemned; or some story contained a child christening scene which was not denominationally orthodox. Some of the books condemned had everything to commend them from the standpoint of the prospective something disrespectful of some sky-pilot.

I do not think there are fifty books for young children (if nature stories be excepted) that are not dangerous to liberal ideas or whose insidious moralistic implications are not a refutation of the liberal tive buyer, but unfortunately one of the characters

used "Oh, Pshaw!" or "Darn It," or some other such profane, obscene or unchristian expression, and back came the book.

I can not help but think that some concerted action on the part of liberals in the way of selecting and suggesting readings for the very young would be a most commendable work, and to this end I should like to open correspondence with men and women who are interested in securing for radical homes a few books that are not forever harping on what God did and how and why and when; how bad this or that awful man or woman was in the story because, forsooth, they went fishing on Sunday or teachings of well-read parents.

Let us produce a sane, unbiased, healthy literature for the little folks; stories in which unconsciously are woven Shakespeare's grand thoughts, such as "For there is nothing either good or bad but thinking makes it so," and Swinburne's "All glory to Man in the Highest, for Man is the Master of Things"; and that greatest of rebels, Jesus, "Judge not lest ye be judged." Thoughts like these unobtrusively permeating children's stories—how much better than the sentimental slush found in "Little Eva" in "Uncle Tom's Cabin"; "The Story of Patsy"; "Bird's Xmas Carol," where so Jesuitically the tender mind of the child is imbued with the glory of charity; the kindness of the good-rich; a feeling, if poor, of the need of ingratiating oneself with the rich; or, if rich, of caddishly patronizing the poor; the feeling of submission—of putting one's trust in the good Lord who knows what is best for us.

That is what the child of the radical reads! No wonder that real soul-liberalism is so very scarce; no wonder there are still so many moral bugaboos—so much of the spirit of dependence—so much respect for property—such grasping for riches. It is ground into us from babyhood. Our mental food is tainted. Let us read critically, from the standpoint of the radical, and compile a list of books that are at least not mentally poisonous.

Those who will help me do this most necessary work kindly address

S. T. HAMMERSMARK,
610 Third Avenue,
Seattle, Washington.

THE WORKERS' UNIVERSITY.

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The Modern School, Ferrer05

TO OUR READERS

Our readers will understand The Agitator is not in a financial position to stand much persecution.

The expense and trouble attached to these attacks on it will eventually end in ruin unless its friends come to the rescue.

A thousand new subscribers would be the best possible answer to its persecutors. With such an answer I would go to jail with joy in my heart, for I know that every new reader of The Agitator is one more added to the cause of emancipation.

Every new subscription that comes in now will be a protest against this persecution. It will be more. It will be an inspiration to The Agitator group, and to all those engaged in the defence.

Many subscriptions are overdue, and many are nearly due. Still others who get the paper indirectly have not sent in their subscription yet. All these we will be glad to receive now.

Pending a decision of the courts, the article complained of, will be supplied at 5 cents a copy.

JAY FOX.

TO THE RESCUE.

Dear Comrade Fox—We must take the places of those who may be killed or locked up by the enemy. I cannot fill your place on the Agitator, but am willing to take responsibility for make-up and matter of the paper. We must show them they cannot silence the voice of freedom, and I think that is what the authorities are after in persecuting you.

Yours for the Revolution,

BRUCE ROGERS.

PAPER REVOLUTIONISTS.

The boss, like our socialistic friends, has long been trying to make us believe that our interest is not to stand together in opposition to the present system. Like our revolutionary (?) "comrades," the masters of society today have sought to show us that there is an identity of interest between master and slaves. The paper revolutionists readily agree with the bosses that "legal" methods should always be employed in any struggle between the opposing economic classes. By agreeing to use the "legal" methods laid down by the capitalists, our hair-brained mental contortionists necessarily agree with the masters and give the same advice—to legislate a revolution. Are they not all revolutionary? They are going to overthrow the present system by agreeing with it. Great!

At last they see the capitalistic vision of master and slave locked fast in a loving embrace, tintured with sobs and comradic endearments. Just picture, if you can, the master of hippopotominal girth breaking loose from the affectionate grapevine clench of the loving slave and throwing himself joyously upon another slave whose stomach is so closely allied with the spine, from the want of food, that a bellyache and backache cannot be distinguished. Surely their interests are identical.

We can see these corpulent "comrades" march hand in hand with their economic slaves to viciously attack the ballot box with paper. That will free the slaves, you know.

The master is going to help defeat himself on account of his love for the overworked human beasts of burden. Lovely! Such a beautiful picture.

The overworked wife of the slave, with her face contorted into a ghastly smile, feels joy at this manifestation of comradeship on the part of her exploiters. The little slave child claps its bony hands, which sound with a sepulchral ring, in an ecstasy of childish glee. The

female slave of the streets, despised by all, even she must feel better to know that there is an identity of interest between her and the parasites who drove her into a life of shameful bodily barter. Her wan and dejected face lights up when she sees the obese "comrades" waddle to the ballot-box to free her. She contemplated suicide, but now the "comrades" of all classes and sizes are marching once in a great while to push paper into a box. If she is not freed at this election, she only has to keep on sinking in the social cesspool of our religious civilization until the next paper-pushing period. If then she is not lifted into the realms of freedom, she knows that some day she will be—perhaps. The little vermin covered babe of the toiler hushes its faint, plaintive cry when the poor mother whispers: "Daddy and his 'comrade,' the boss, are united, darling. Don't cry. They will some day vote for verminless conditions."

The dying mother who has just given birth to her child beside a sweat-shop machine, thanks God that her employer is a "comrade" who believes in "legal" methods instead of vulgar direct action.

Beautiful pictures, these. LOOK!

They are waving the ballot to stop the groans and sobs of the mutilated slaves; they are dancing to the tune of clanking chains; singing to drown the mad shrieks of despair, like the insignificant mental castrates that they are.

J. S. BISCAY.

"How I Did It."—Burns.

"The great art in writing advertisements is the finding out a proper method to catch the reader's eye."

"Never-fail Burns," the "concededly great detective," is surely a master of that art.

In McClure's Magazine for August he tells "how he did it" in the McNamara case, with a sweep of braggadocio that would send a man with the merest elements of modesty in his makeup into hiding. And the scribe who interviewed him did his part of the work well. Read this:

"Here he was: One of the most conspicuous veterans of the social struggle of our day, apparently perfect for his particular work in the world, as interesting as genius—and as inscrutable. What was the power hidden in him that made him what he was?" . . .

"Not only is his personal appearance a perfect 'disguise,' but the outward habit of his mind is as good as an alias."

How is that for decoration? Who would not believe what "the great detective" said after reading that, which is only a part of the introduction?

Burns tells us that "Private detectives, as a class, are the worst lot of blackmailing scoundrels that live outside of prison." Then we are assured that he is an exception to the rule, and that, acting on their general knowledge of detectives, the Los Angeles authorities cut off his supply of money. But he did not stop at that, but financed the "search" himself.

"It cost me \$14,000 before I landed the McNamaras and McManigal, but I knew that I could get them and I was not worrying."

What supreme modesty. To believe this story, the McNamaras are guilty "beyond a reasonable doubt," not only of wrecking the Times building, but of uncountable other

crimes.

The article in itself is a crime against justice. This method of convicting men in the pages of a magazine is outrageous. If Burns is so sure of his prey, common justice would restrain him from publishing his story until after the men were tried. For he knows that the publication of this article will tend to influence the minds of the general public and of the possible jurors who will be called upon to try them according to the law and the evidence. But there is big money in it for both publishers and detectives, and in this money-mad age every virtue is sacrificed on the altar of Mammon.

And private detectives are the worst lot of blackmailing scoundrels outside of prison.

J. F.

The Practical Scheme.

A practical scheme, says Oscar Wilde, is either one already in existence, or a scheme that could be carried out under the existing conditions. But it is exactly the existing conditions that one objects to, and any scheme that could accept those conditions is wrong and foolish.

RECEIPTS

Owen, Wassilefsky, each \$2; Besselmann, Tropp, Krauser, Lueckers, each \$1; Biscay, 50cts. Charles, 30c.

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<p>"FREEDOM" A Monthly Journal of Anarchist Communism. 36c per year. 127 Ossulton Street, London, N. W., England</p>	<p>"INDUSTRIAL WORKER" A Weekly Agitator For Revolutionary Industrial Union. Published by I. W. W., 236 Main st. Spokane, Wn \$1 a year, Foreign, \$1.50</p>
<p>"REGENERACION" Organ of the Mexican Liberal Party 519 E Fourth Street, Los Angeles, Calif. \$2. a year. Six months \$1.10</p>	<p>"FREEDOM." A monthly journal devoted to the destruction of superstition and the uplift of the under dog. \$1 a year. 10c a copy. 1923 Oak street, San Francisco, Calif.</p>

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